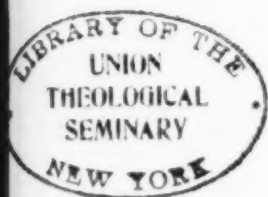


*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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A Costly Vindication  
An Editorial

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**WHAT ABOUT THE  
COMMUNITY CHURCH?**

By Orvis F. Jordan

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Judge Gary and Christian Ideals in Business  
An Editorial

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Solomon and the Lilies  
By Lynn Harold Hough

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SEP 7 1927

## Meeting the Challenge of Youth

**M**ORE IMPORTANT than any problem of statesmanship, of religious doctrine, of economic policy, is the problem of youth today. A new generation is arising which, while not rejecting the wisdom of the past, does demand a restatement of reality in the terms of life and a courageous facing of the vast problems of the vital present.

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# The CHRISTIAN CENTURY

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EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; WINFRED ERNEST GARRISON, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, LYNN HAROLD HOUGH, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

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## EDITORIAL

THE AMERICAN CHAMBER of commerce at Shanghai has cabled to the state department at Washington protesting against the proposal of the Chinese nationalist government to increase the tariff on American goods above the present five per cent ad valorem and two

### The Chamber of Commerce Point of View

and a half per cent sur-tax authorized by the Washington conference, and demanding that the American marines now on duty in China be instructed to prevent the collection of the new taxes. The new schedule is declared to be subversive of the interests of American trade. Chinese tariff autonomy is waved aside as inadmissible because it conflicts with the profits of American business backed by the present unequal treaties. The nationalist government is seeking a short way out of its intolerable position by disregarding the treaties and raising the tariffs. The idea of the chamber of commerce is that this indicates a state of anarchy and that the marines should step in, disregarding the Chinese customs officials, and back the American consuls in collecting duties on American goods at the old rates. This is perhaps as crude an expression as we have yet had of the chamber of commerce point of view in the far east. Ostensibly American forces are in China to "protect American life and property." It is an elastic phrase, almost as elastic as the general welfare clause in the constitution. But it cannot be stretched to cover the protection of American profits under these con-

ditions. There is also a certain elasticity in the tolerance of American public opinion for the activities of marines on foreign soil in support of American interests. Recent events in Nicaragua, Haiti, and China have operated to diminish this elasticity, and it will reach the breaking point if it is extended to cover this situation. President Roosevelt once advised a young diplomat to come home every few years and find out what the United States was thinking about, even if he had to resign his post. Perhaps the American business men in China need to come home for a while. They would discover, if they do not already know it—and apparently they do not—that the United States has definitely passed out of the stage of opinion which would support the policy of using the marines to guarantee the profits of American business in China.

### Meiklejohn at Wisconsin—An Experiment in Education

WITH NO STRAIN upon their memories, readers will recall that Alexander Meiklejohn was formerly president of Amherst college, and that the circumstances of his leaving that position were such as to increase rather than to diminish public interest in his educational ideas. And with no strain upon imagination they will realize that where he is there is likely to be some adventure in untrodden paths in education. He is now at the University of Wisconsin where, under the encouragement of President Glenn Frank, he is organizing a new kind of college within that interesting and progressive institution. For the present, the work of the new college will take the place of the usual freshman and sophomore years. The enrollment is limited to one hundred and twenty men, not selected for special ability, for the purpose is to develop a system which is applicable to the ordinary student. There will be few lectures, fewer assigned lessons and recitations, and no courses of study of the usual type, but there will be a great deal of living together and working together on the part of students and instructors. The work of the first year will center about the study of a civilization prior to the development of the natural sciences, probably the age of Pericles at Athens, and the work of the second year will deal with a civilization representative of the scientific age, such as England or America in the nineteenth century. By a study of the situations which arose in these periods it is hoped to arrive at some understanding of the whole human experiment. The

method is an adaptation of the project method which is used in elementary schools, and is in some respects parallel to the case method which is used in the study of law. President Frank hopes that such study "will awaken in the students that rarest of things in college—a genuinely critical spirit, a sense of evidence, and a sustained suspicion of false deductions." If it does that, it will be a priceless discovery in educational method. The experiment will be observed with expectant interest. Conventional minds will doubtless at once criticize it on the ground that it is vague and indefinite, that it lacks that comfortable exactness which goes with a definite assignment in a textbook, and that it will be difficult to measure the results of such study in terms of semester-hours or the other units which make up the academic fiat money by which students are accustomed to be paid for their labors. But there is enough sound pedagogical theory in Meiklejohn's scheme to give ground to hope that it will justify itself when there has been time to work out the details of the method.

### Churches Must Go to Gethsemane

A REPORT from the Lausanne conference on faith and order states that near the close of the conference Dr. Peter Ainslie, editor of the *Christian Union Quarterly*, brought the assembly to a high pitch of enthusiasm by declaring that for the sake of reunion he would be perfectly willing for his own denomination to go to Gethsemane just as Jesus did, and to die if need be. But is not this exactly what all denominations must do if Christian union is ever to be more than either a federation of autonomous bodies or the winning of all to the position of some one? The former would be only a *modus vivendi*, useful perhaps as an intermediate step but no satisfactory goal. The latter is as improbable as any issue that could be predicted by the most sanguine prophet in any denomination. To work for union without a willingness to merge minor loyalties in a great loyalty, to desire that all may be one while still clinging to the hope that somehow one's own particular one may survive with a recognizable identity of its own, is to build up with one hand and tear down with the other. Some years ago a prominent minister in a denomination which makes much of Christian union aroused a storm of criticism within his own fold by expressing the willingness that his own group should become a "disappearing brotherhood." But it was only a vivid statement of the most obvious essential in any program of union which is promoted in good faith. The brotherhoods must disappear if brotherhood is to appear in its fulness.

### Gambling Debts Get Legal Status

A GAMBLING DEBT incurred in a poker game in Florida is collectible by legal process in the state of New York, according to a recent decision by Judge Evans of Bronx county. Acting upon the presumption that the obligation was legally valid in Florida, since the defendant introduced no evidence to the contrary, the court held that the New York courts could not refuse to enforce payment. "The ban of the common law did not fall on sociable card

playing for stakes. What the common law abhorred were gambling houses and resorts and the profession of the common gambler." Gambling is a misdemeanor under the statutes of New York, and contracts based on gambling are void regardless of any criminality that may or may not attach in the particular case. "Nowhere that I can find," says the judge, "is the game of poker for money, when played as a pastime in private, and without the connivance of the professional gambler, forbidden by any criminal statute." Without consulting our attorneys, and merely upon the judgment of a layman, we hazard the guess that this is bad law. In the first place, it seems doubtful whether a state can consistently lend the machinery of its courts to enforce a contract which would be void if made in that state, on the mere assumption that it was valid in the state in which it was made. In the second place, the state seems to be assuming an impossible task in undertaking to distinguish between amateur and professional gamblers. In other sports one becomes a professional by making money by participation in them. But any gambler, even in a private and social game, is ipso facto trying to make money out of the game. Under the general rule he forfeits his amateur standing with his first winning hand. The decision is bad morals and, in the long run, we have an idea that it will be found to be bad law. And besides, what is to become of that old idea of a "debt of honor" if a gambling debt can be collected by legal process, like a coal bill? If anything further were needed to destroy the amateur status of the gambler who gambles merely as a "pastime," this would do it.

### Many Remedies Proposed For Marriage Troubles

THAT SOMETHING NEEDS to be done either to check the tide of divorce or to remedy the conditions of which the mounting number of divorces is a symptom, is the almost universal opinion of thoughtful people. Some are apparently satisfied that people would live together happily if it were made more difficult, or impossible, for them to get loose. Others would stop the trouble at its source by making it more difficult to marry. Still others rely upon moral education. A bill has been introduced in the West Virginia legislature, and it is said that similar ones are to be introduced in other legislatures, making it a misdemeanor for any person authorized to perform a marriage ceremony to require a promise that children should be trained in a given faith or to attempt, either before or after the marriage, to persuade the parties to agree to train the children according to the tenets of any particular church. This is, of course, a hit at the usual Roman Catholic requirement in the case of mixed marriages. Mixed marriages are doubtless extra-hazardous, but they would scarcely be made less so by such an unjustifiable invasion of the rights of individuals and of churches. The attorney general of Connecticut has recently ruled that "no clergyman except those actually in charge of church work" may legally perform a marriage ceremony in that state. This may be merely a literal interpretation of the law with no special purpose behind it. It is difficult to believe that the knot will necessarily be more durable if tied by a pastor than if the ceremony were performed, for example, by a professor in Yale divinity school or the Hartford foundation. Bishop Slattery,

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in an article in McCall's Magazine, thinks that the remedy for present conditions does not lie in legislation of any sort. The church must stand by the law of Christ "though it has no right to impose this law upon others by having it made a part of the law of the land. In sermons, in confirmation classes, and privately, the clergy should speak plainly of marriage, without prudishness or timidity, giving the young the information they ought to have and which their parents seem unwilling or incompetent to give." The problem as he sees it is one of moral and religious education. The standards which the church should inculcate and maintain are one thing; the standards which the state may properly erect into law are another.

## A Costly Vindication

AS A CRIMINAL CASE before the courts of Massachusetts, the Sacco-Vanzetti case is finished. It ended when the switch was thrown, after the two men had reasserted their innocence of the crime for which they were to suffer, and one of them had expressed the hope that those who had brought them to that dire extremity might be forgiven. Within about five minutes the men were pronounced dead. The law was "vindicated" in that it had found persons whom it could hold responsible for a heinous crime, it had found them guilty, passed upon them the sentence of death, and caused that sentence to be executed. So that ends the whole matter, does it not?

Not quite. For after the men have been put to death, and even after their bodies have been buried or burned, there remain reverberating echoes of the case which may grow greater before they grow less. There remains, first of all, a doubt in the minds of many careful students of the evidence as to whether the men were guilty. There remains, in the second place, a doubt as to whether, guilty or not, they had a fair trial before an impartial judge, with all the safeguards to their rights to which all accused persons, being legally presumed innocent until they are proved beyond reasonable doubt to be guilty, are entitled. And third, there remains a doubt as to whether the final rejection of appeals for new trials and for clemency and commutation of the sentence was not motivated more by resentment of outside influence and fear of giving encouragement to the reds than by consideration of the evidence.

These are stubborn doubts that will not down. There is little comfort in the reflection that, even supposing that they were innocent, they are not the first innocent men who have suffered the extreme penalty because of a miscarriage of justice, and that in most cases no such international hubbub has been raised about it. This is doubtless all too true, but the world is not yet callous enough to contemplate such a fact, or even such a possibility, without intense horror. There were few, except the most prejudiced anti-Semites, who were willing to forget the Dreyfus case while its victim was still suffering an unjust penalty, merely because he was not the first Jew to be unjustly condemned. When the spotlight of publicity picks out some particular instance of cruelty, or injustice, or misfortune—whether Dreyfus, or Floyd Collins in the Kentucky cave, or Sacco and Vanzetti—public opinion must deal with the case on its

merits, so far as they can be known, and it cannot be stifled by the suggestion that there are many cases just as bad which arouse less sympathy because they have had less publicity. What is needed is not less sympathy or indignation for the known cases, but more for the unknown.

It can scarcely be doubted, especially by one who has sounded popular sentiment in Massachusetts, that the dominant feeling there during the later phases of the Sacco-Vanzetti affair was not a dispassionate desire to make the final verdict square with the facts but resentment at outside interference with the judicial machinery of the commonwealth. How far this feeling entered the minds of the judge, the governor and the governor's advisory committee, it would be presumptuous to speculate, but their acts and attitudes were fortified by precisely that sentiment among the people. The dignity of our courts and the independence of our commonwealth are at stake, they said. The only way to vindicate them is to stand fast to the original decision. To change it would be equivalent to an abdication by the judges and the executive in favor of the clamor of the mob, and a foreign mob at that.

But there are two types of subservience to popular clamor, equally incompatible with independence and justice. The first is that which yields to the clamor and does the thing which the mob demands because the mob demands it. Against this Massachusetts stood firm. The second is that which refuses to do the thing for which the mob clamors, and refuses to do it just because the mob clamors for it. In such a case justice has abdicated as truly as in the first, and the issue is determined, though negatively, by the clamor and not by the facts. This is a phase of war-time psychology, in which decisions are made not upon the basis of a dispassionate consideration of the evidence but on a basis of partisanship, resentment, and fear.

To say that a new trial could not have been given to these men, or that their sentences could not have been commuted in view of the doubt as to their guilt, because either of these courses would have given encouragement to the radicals, is to say that the commonwealth fears the reds more than it fears doing an injustice. In so far as the refusal of either a new trial or a commutation of sentence was motivated by a fear of results, it appears that the results of only one of the alternatives were taken into consideration. What would happen if a new trial were granted or if the sentences were commuted? Several thousand, perhaps several hundred thousand radicals, mostly abroad, would feel that they had won a victory. And also several hundred thousand non-radicals, who were not interested in these men as communists but as human beings, would have their confidence in the administration of justice restored.

But on the other hand—and this was the aspect that seems not to have been considered—what would happen if the men were executed and the case were put beyond the reach of any further review which could affect them? The radicals all over the world would gain two martyrs. All those who, whether rightly or wrongly, suspect that the courts are not instruments of justice but of violence against those who hold unorthodox political opinions, would have that suspicion confirmed. Those who want to believe in the fairness and rectitude of the courts would find it more difficult to do so. The reds would become redder, and at the same

time would gain a respectability which they do not merit by being associated with conservative and orderly persons in the common belief that a great wrong had been done. Every element in foreign countries which has any interest in fanning the flames of hostility against America would capitalize the incident, and friendly governments would be embarrassed by the hostile attitude of their nationals toward American citizens. Utterly unreasonable as it is to hold a nation responsible for the act of a single court in a single state, it was perfectly obvious that the thing would happen that actually has happened: that there would be an outburst of anti-American feeling all over Europe; and that, even where there were no violent demonstrations of hostility, there would be expressions of disapproval ranging from disappointment and grief to cynicism and bitterness. Would it be worth all that merely to prevent the radicals from claiming a victory, if the issue was to be decided by the anticipated results?

The American courts have been on trial. It has not been a fair trial any more than, as we believe, the trial of Sacco and Vanzetti was a fair trial. And they have been condemned at the bar of international opinion. It was a costly "vindication" of the independence of the Massachusetts judiciary and of the right of that commonwealth to do as it pleases with its own criminals.

## Labor Day

LABOR DAY brings, year by year, an increasing appreciation of the age-long efforts of those who toil with their hands to obtain for themselves a larger measure of the good things of life. The number of pulpits that pay tribute to the humanitarian aspects of the labor movement on one of the Sundays near Labor day increases slowly. Their number would be greater if ministers would insist that there is a humanitarian aspect to the labor movement deserving attention quite apart from the controversies in which labor and capital may be involved. It was, in part, the failure to appreciate this fact that caused so many pulpits in Detroit to capitulate before the onslaught of the employers when it was proposed during the last meeting of the American federation of labor to invite labor leaders to speak in them. The man in the pulpit feels he owes some consideration to those who lead in the fellowship to which he ministers. When those leaders argue that the whole labor issue is one of controversy and that to invite a labor leader to speak is to lend sanction to one side of that controversy, he is inclined to give heed. If he can meet the contention with a logical presentation of the humanitarian aspects of the labor movement, he can claim the prophet's right to make his pulpit a forum for all that makes for the weal of mankind.

To lift the labor question out of the controversial is not easy when it is, in fact, so largely one of controversy. Those whose temperaments incline them rather to compose controversy than to contend for fundamental justice have argued that if one "side" is heard, then the other must be heard at the same time and in the same place. But there are some occasions that rise above controversy. There are occasions upon which those who put righteousness above

institutional welfare and justice above opportunism will find a way to plead for the fundamental equities in labor's cause. Labor's roadway up from the humiliating status of bondsmen to that of freemen has been long and tortuous, and its progress is immensely worth commemorating. It has been won largely by labor's own efforts, and some day some one will celebrate its epic qualities. It is yet under many of the handicaps of superior property right. Labor is still spoken of, and all too often treated, as a commodity—a hang-over from the time when the toiler was usually a chattel. The law is still so firmly on the side of property that even a high court justice who declares his sympathies are on the side of humanity as against property submits that he has no choice, for in law and precedent the rights of property are paramount.

In no land, perhaps, is the wage earner so well advantaged as in America. He does not possess the power of collective bargaining to so great a degree as in some of the older industrial countries, but he does have a larger chance to turn from wage toil to some other kind of work, his wages are higher and his share in the material things of life greater than in any other part of the world. As we become more and more an industrial country the chances of turning from the wage job to some other decreases and we are likely to become heirs to the industrial conditions that in other lands so nearly resulted in making pariahs of the workers. But the wage earner will never be made a pariah in America, any more than the embattled farmers will ever become peasants. With all our devotion to money-making and with all the legal rootage in property rights upon which our laws and institutions are founded, the American people are possessed of a deep and vital devotion to the principles of democracy. The principles of that democracy are recognized in every other social relationship and are used in the constitutional foundations of every other social institution except that in which the private ownership of property is involved. The social principle of democracy is now coming to grips in this country with the old feudal principle of prior property right. Just because the vast majority of our people have a larger stake in personal rights than in those property rights which are interested in challenging democracy, it is inevitable that the democratic principle will, in time, be applied to human relationships in industry.

Progress in that direction is already marked. It cannot be judged by the number of memberships counted by trades unions. The unions are holding their own in numbers and increasing their hold upon the industrial situation. No more convincing sign of the power of the union principle is afforded than that furnished by the employers who fight the unions as such. In introducing the shop union they pay tribute to the union principle. In turn, the fact that more than a million workers have been "granted" the shop union by their employers is profoundly modifying the orthodoxy and conventional procedure of the crafts union. The result will be a synthesis of method. The craft union will set up a closer working relationship between the shop workers and the employer, and the employer will recognize the necessities of a larger labor relationship than that of the hired and the one who hires.

In a recent address John D. Rockefeller, Jr., challenged

labor to substitute partnership for industrial warfare. He paid tribute to labor's "contribution of collective bargaining" and to that new type of leadership which advocates larger production as a means to a larger share in the profits of industry, and said: "If more men of broad vision and high purpose will respond to the opportunity for constructive leadership which labor unionism offers, it may be that the trade union movement will enjoy the glory and honor of ushering in industrial peace." President William Green of the American federation of labor accepted the challenge but reminded Mr. Rockefeller that one side could never create a partnership. He said: "So long as management refuses workers a right to a voice in deciding conditions of work through their own representatives, workers are forced to protect themselves against unfair impositions as best they can, and the spirit of retaliation is fostered." The first requisite to industrial peace is an industrial democracy through which human right becomes paramount to property right and which is followed by the efforts of worker and employer to cooperate in increasing property income for both.

Strikes are decreasing. Last year was a banner year in that regard, with only 1035 strikes and lockouts as compared with an average of 3446 per annum in the five years between 1917 and 1921, and the number of men involved per strike was less than one-half as many. The eight hour day is won in unionized labor and it has pulled the average for non-union work down to about nine hours. The five day week is having a try-out in several industries and proving that it can be made as productive as the longer week. The new industrial philosophy which argues that the best of all wages is the highest possible wage, because it increases the purchasing power of the greatest single class of consumers, is winning its victory.

Yesterday labor organization fought for a higher wage and a shorter day. It has won both, in a large measure, and in the winning is wrecking the old economics with its laissez faire philosophy and "iron law of wages." The benefits of high wages and short work days are not yet shared by the majority of wage earners, but the winning of them by the more skilled minority will inevitably win for the less capable. The plea for a "living wage" gave way to the plea for a "saving wage," and now the movement is toward a "social wage." It is a demand for labor's share in that increased productivity made possible through machinery and modern invention. It means that the workers shall be enabled to increase their standards of living as production increases per worker, and to share in all the increase in wealth thus created. In a recent declaration the American federation of labor puts it thus:

"Higher productivity without corresponding increase of real wages means that the additional product has to be bought by others than the wage earner. This means that the social position of the wage earner in relation to other consumers becomes worse, because his standard of living will not advance proportionately with those of other groups. Deteriorating social position, that is, declining purchasing power of the mass of the wage earners in relation to the national product, brings about industrial instability which will develop into industrial crisis."

When the millions who toil prosper, all men prosper.

When those who own and manage put human weal before private profits, they will find an inherent rectitude in human nature that will respond. In conference and cooperation brotherhood is discovered. The church can bring no diviner application of the gospel of brotherhood to the world today than by leading men who must work together over the modern machine to work together like brothers.

## Judge Gary and Christian Ideals in Business

JUDGE GARY was a great financial manager. He was less a captain of industry than a corporation diplomat. He managed corporation financial affairs rather than the production of steel. His mind was judicial, his bearing always genial; he wore the velvet glove over a hand as firm as steel.

He is supposed to have coined the term "a corporation with a soul," and his adulators have held up his great steel company as an example of such a corporation. Millions were spent on safety devices and welfare work. On that alone hung the claim that the steel trust was a corporation with a soul. The twelve-hour day and the seven-day week increased while welfare work increased, and were abandoned only after the interchurch report had mobilized public opinion against them. Even then the judge said he was not convinced that they were wrong. He only yielded to "stop the mouths of the demagogues." The old arbitrary system of labor control remains.

There was no democracy in Judge Gary's industrial philosophy. To him money was power, religion was personal, laissez faire was God-made, and profit was the primary motive in all material enterprise. He was, perhaps, the ablest of the old captains of corporation finance and commerce; at least, he was the most famous. His going brought many eulogies from business men, and some from religious leaders. It suggests some meditations on business ethics of the kind he typified.

The challenge we bring to his type of business is that it does not consciously devote itself to the service of humanity. Its frank professions of motive are those of profit for self. It may make an argument to the effect that it does, in the end, serve humanity, but such service is not the direct personal aim of the man in business; his personal motive is that of profit for himself.

The laissez faire theory still prevails in such business ethics. It teaches that when each of us seeks his own it will somehow come out best for all of us. Finding that historically men had always sought each his own in the world of affairs, the economists of yesterday reasoned that such was the law of business enterprise. They gave no hostage to that ethical culture which seeks to guide the minds and motives of men into conscious moral control of the world of affairs. Theology came to their rescue and taught that the mysteries of divine providence were such that a beneficent universal law conspired to bring out of the self-seeking of each in material enterprise a consummation of the common good.

The divorce of the sacred and the secular gave to this



doctrine a background of many centuries. When men chose to serve humanity, they turned away from material things and devoted themselves with a severe sacrifice to such service. Many young people still think of choosing their life vocation largely in terms of a special religious or social service profession, or of making a living and giving some time on the side to church and community in Christian service, as though making money were one thing and doing Christian work quite another thing.

We still differentiate between the service callings and other vocations. Teaching, preaching, missionary work, social service, nursing and the practice of medicine are looked upon as service professions in which material emolument is incidental. There is an ethical code for each of these vocations which demands that one shall never put personal profit ahead of service; they are frankly differentiated from business. Humanity comes before profits. Service is not to be gauged by the fees derived from it. Service is above profits. Rich and poor take their turn in the physician's office without reference to person or purse. The minister who allows the size of salary alone to determine the "call" is soon punished with a lack of confidence. The reward of teacher, nurse and social service worker is largely fixed by the community they serve. Usually, as the old saying goes, if the Lord will keep them humble the community will keep them poor.

Our challenge to the other type of business is that it is frankly motivated by personal profit and not by a sense of service; service is only a by-product of profit seeking. If better service gives more profit, then better service will be given. If better service does not pay so well, then one is under no moral obligation to give it. The very common saying that "business is business" expresses this fact. Of course business is business, just as white is white, and black is black. The saying is, therefore, something other than that which the mere words mean. Its meaning lies in its implications. It means that business is not only not philanthropy or social service, but that it is nothing except a thing of profit. In the so-called service vocations, one is out consciously to serve first; the motive is the direct one of human welfare. In most businesses one is out consciously to make profit for self first; service may be given if it promotes profit winning, and it may not.

The stake of the common good, if there is any contention made at all on its behalf, has on this basis to be found in that mystical faith that God promotes the weal of us all through each of us acting for self. In other words, the unselfish common good is, paradoxically, best served by each of us acting in a selfish manner. Such argument would summarily dispose of all the so-called service vocations. There would be no missionaries; ministers would make salary the prerequisite of service; nurses and physicians would give relief to the rich first and by preference; and justice would belong to him who could purchase it.

The dominating motive in the so-called service vocations is a Christian ideal, but in business for profit first it is still the age-long law of the jungle, modified by the amenities of culture and civilization. The very process of Christianizing society is that of converting the jungle law of self-seeking into the Christian law of service. Struggle for self is the law of the jungle, "red in tooth and claw," and ruthless

competition is its method. Where "competition is the law of trade," jungle law dominates. It may be modified to fit human affairs, to be sure, and refined by a civilization that lifts the man above the beast. But it is still the jungle law with a grim "survival of the fit," based on strength, strategy and the wit to win.

In so far as Christian teaching is applied to business, the law of competition will be modified by cooperative methods, for Christianity is a religion of brotherhood, and brotherhood implies cooperation and fellow service. Competition will be reduced to that emulation which brings out the best in each of us, while cooperation Christianizes the whole big game. That day is coming and a new type of industrial and business leader is in the offing. Judge Gary was, we devoutly hope, the last of the Napoleons of his particular kind. The great manager of corporate industrial enterprises tomorrow will put another "o" in corporation; he will be more an industrial democrat and less a corporation monarch.

Judge Gary taught steel makers how to cooperate, eliminate waste and competition, and increase their own profits many fold. By cooperation within the industry, a half billion or less in actual investment was turned into close to two billions in earning power. Cooperation paid the steel makers. It would pay all round if applied. It pays when applied to labor, for whatever makes better men makes better workmen, and if it did not it would pay to make better men anyhow.

Judge Gary was a zealous and patriotic American, but his arbitrary system of industrial control belied democracy and contributed little towards making his thousands of foreign born workers good Americans. He was an orthodox Christian, but Christ could never have discovered much of the kingdom of God in one of his steel mills. He pleaded for belief in the scriptures from cover to cover, but strangely failed to make the sermon on the mount the ethical code where his word was law. Any industrial philosophy founded on power and arbitrary control must fail to do that. Service first and cooperation always are the laws of a genuine Christian enterprise.

### Gifts

O TIME, when your swift hours of toil are spun,  
My homing heart turns to its dwelling place,  
And as the gate clicks, in the door's glass space  
Is framed my glad and golden-hearted one  
Who peers into the night so chill and dun.  
I turn the key and swift with childish grace  
He runs to me, lifting a joy-lit face  
And cries, "What have you brought your little son?"

O sweet expectancy, O dear surprise!  
Within the house of years I watch and wait:  
Night's golden gondola skims western skies,  
And soon a hand will fumble at life's gate,  
And I, impatient, call with eager breath,  
"Come in," and then. . . "What have you brought me,  
death?"

JOHN RICHARD MORELAND.



# Solomon and the Lilies

By Lynn Harold Hough

*"Consider the lilies. . . even Solomon in all his glory was not arrayed like one of these."—Matthew 6:28, 29.*

**T**O BEGIN WITH, Jesus himself had considered the lilies. Probably he was the only person in the world who was capable of seeing lilies at all. Everybody was capable of considering Solomon and all his glory. But the seeing of lilies with eyes which at all understood was quite another matter. The difference can be put simply. It needs to be put very sharply. The lilies represented unconscious loveliness. Solomon and all his glory represented proud, self-conscious, glittering magnificence. The lilies represented grace and charm and ineffable sweetness existing in their own right, in happy simplicity, in complete and modest self-forgetfulness. Solomon represented a haughty desire to be impressive, to bend men's spirits by an overwhelming display of opulence and power. It was the very apex of arrogant display. It has always been easy, perhaps inevitable, that men should appreciate and understand the glory of Solomon. Perhaps they were envious. But usually the thing they disliked was not the magnificence. They disliked the fate which had shut them out from a share in the regal show. So their lips applauded, and they were immensely impressed. The self-conscious glory of rank and power have captured men's imaginations in Babylon, in Nineveh, in Jerusalem, in Rome, indeed in all the cities where power has clothed itself in regal panoply. Men have all the while been considering the glory of Solomon and trying to find a method by which they could secure a share in its splendors.

## LILIES AND TRUTH

But the glory of the lilies is different enough. The boast of heraldry and the pomp of power are left behind as one gazes at the simple, unconscious loveliness of the flowers. They are hopelessly democratic. They bloom for everybody. They do not even ask for eyes which see them and for hearts which love them. They have their own happy fulfilment in the shining symmetry of their petals, the friendly venture of fragrance, and the pure, deep harmony of their own life. An ambitious young man anxious to get on in the world might easily feel he was wasting his time if he gave very much attention to lilies. The manners of the court would be supremely significant to him. Lilies are not likely to help you to win favor among the wily and self-conscious courtiers about a golden throne. But Jesus saw the lilies. And the glory of Solomon began to wither and fade when it was brought to the test which the lilies provided. Lilies have a way of forcing you to tell the truth if you look at them long. Perhaps it is well not to consider the lilies if you want to live in a gleaming tower of self-conscious pride.

No doubt Solomon has his place in the system of things. And no doubt that man-colored splendor which captured the imagination of the east and sent its flashing rays through the ways of three great religions had its contribution to make to the life of men. But Solomon and all his glory must always be a brightness before the eye and never a passion in the heart, if the heart is to be kept true and

sound. Indeed, the difficulty regarding Solomon and all his glory lies just in the fact that if you contemplate it too intently and too long you quite lose your sense of the deep and real values, for you see the glittering splendor of Solomon through such media of human ambition and pride and consciousness of power that these things distort your brain. You become incapable of detecting what is really beautiful because you are not thinking most of all of beauty. You are thinking of rank and self-assertion and all the pageantry of human pride.

The wonderful thing about Jesus as we move back into his own life from the flashing penetration of his sentences regarding the lilies and Solomon lies just in the fact that he restored to men the direct gaze. He did not look at life through media of selfishness and ambition and pride, which distort the brain. He looked straight at beauty for the sake of beauty. Beauty lost nothing because it bloomed in some remote and sequestered spot. Beauty gained nothing because it gleamed above a throne. It was to be loved and understood for its own sake. And because he brought this direct gaze to the task of seeing, Jesus was able to find in lilies what no one had found before. Perhaps he was really the first person in all the world actually to see a lily.

## DIRECT AND DISTORTED VISION

The principle probes very deeply. Everywhere there is the difference between the insight of the direct gaze and the failure of the distorted vision. If you go over the tale of English literature from Chaucer in the fourteenth century to Thomas Hardy in our own you find an odd zigzag movement. First there is a period of direct and glorious gazing upon beauty itself, and out of the experience arise gracious and golden words to tell the happy tale of it. So you have great writing luminous with haunting loveliness. Then men begin to look at the fine writing rather than at the beauty which inspired it. They begin to imitate phrases rather than to search for a fresh and vital experience of beauty itself. So writing becomes formal and stiff, and conventional cleverness is substituted for inspirations, formal correctness is put in the place of creative activity. By and by it all becomes so lifeless that in angry disgust some vital spirit goes on an eager quest for the direct experience, the deep and understanding contact, which will restore reality to writing in an age of bright artifice. The quest is rewarded and once more words glow with primal freshness and with the power of life itself. Then the new masterpiece gets between men and the beauty which it describes. And so another period of artificiality comes on apace. The story of great writing is the story of the recovery of the direct gaze. It is the tale of men's turning from Solomon and all his glory to the lilies. It expresses itself in the difference between Pope and Wordsworth. On the one hand you will have the bright, hard glitter of clever society verse, on the other you will have the glory of life itself articulate in words which gleam and burn with authentic passion and abiding power.

Doubtless it was a matter of grave surprise to some

Americans to wake one morning and find that Emily Dickinson had become famous with a strangely authentic fame as one of the few distinct and individual voices which have spoken in the new world. Here was a woman much of her life a recluse, writing with no thought of printing, living in a curiously intimate contact with nature and life, and finding darting and whimsical words and sentences with their own bright wings to tell the tale of her thoughts and her insights. Perhaps to banish the public from one's thought is a very good way to find direct access to beauty. At all events, it becomes easier to estimate the glitter of Solomon's court at its true value, and to find the deathless loveliness of the lilies. For Emily Dickinson did achieve the direct gaze. And so the little volume of verses passed on to the world by friends who loved them has already found a place from which it will not be dislodged.

#### A SURE WAY TO GO WRONG

When one is traveling in the lake country in England with all its changing mystery of hills and waters he may amuse himself by reading comments written by travelers before this land had been made immortal in words which caught something of its own strange secret of quiet beauty. It appears that it was felt to be a terribly lonely, unfriendly country. One passed through it with a feeling of an alien in a hostile region, and one was glad to be free from its dark and austere silences. One can imagine scheming men of the court sensing a cold loneliness as they looked out upon a landscape which seemed to rebuke petty human adroitness. You had an instinctive feeling that diplomacy could not make much of an impression upon these lonely hills. Then Wordsworth came and to his direct gaze the whole country was articulate, its quiet beauty was like a nun at adoration, its dancing flowers whispered secrets of the harmony which might blow like a breath of gladness through human hearts.

The story of the arts is seen in a new perspective as one remembers that some creations come from minds fixed upon the glory of Solomon, and others come from minds capable of seeing lilies. There are in cities old and new works of architecture whose consummate ugliness suggests a kind of perverted genius. How, we ask, could men have gotten the consent of their minds to perpetuate such atrocities? Then we remember that the passionate self-consciousness of the social leaders of any age can so pervert man's taste that the ugly seems to be the beautiful. When you look at many a building in Europe and America you know that the direct gaze was quite lost by the builders. Some Solomon was prescribing the kind of glory he wanted and the architect found that the golden reward strangely affected his eyes until he made the building as his patron liked it to look. The man who is content to do merely what the taste of the period dictates without a critical endeavor to discover what is really beautiful is sure to go wrong. So all too often good form slays good taste.

#### LILIES—AND BRITISH PEERS

In painting, in sculpture, and in music there is the same story. The artist too much occupied with the glory of Solomon always misses the beauty of the lilies. So the poet laureate all too often writes conventional and lifeless verses

while the uncrowned dreamer storms the castle of memory and puts his dauntless flag upon its highest tower.

The principles we are discussing are profoundly related to the daily practice of life. Perhaps here as much as anywhere one finds the tragedy of the eyes which are incapable of the sure and direct gaze. And it is usually some self-conscious glitter of Solomon's court which makes it impossible to see the lilies. Things small in themselves sometimes indicate a good deal. And without forgetting Burke's caution that you cannot indict a nation, a certain experience possible in Britain may be taken for what it is worth. You are definitely impressed by the well groomed Americans you see on the other side of the Atlantic. There is a neatness and finish about them which catches the eye. It is as if each of them had consulted the same tailor and had gone forth with noble docility to obey his behests. After you have gazed at many of these properly attired gentlemen you may chance to have a British peer pointed out to you as he walks briskly along some London street. And quite probably he will be wearing a coat which belongs to one suit, a waistcoat which belongs to another, and a pair of trousers which belongs to a third. There is no conventional connection between the three garments at all. But each expresses something the wearer likes and so he goes happily along his way.

Now I do not want to use an illustration for more than it is worth, but, speaking theologically, I will confess that I find it difficult to avoid the conclusion that the man with the individual garments shows more signs of grace than the neatly obedient servant of tailors far away. At least it is true that when we begin to see and value things for themselves and not at the dictates of formal convention we are more likely to find real and satisfactory meanings. For all about us are those who are willing to make up our minds for us about our homes, and our offices, our manners and our habits, and no doubt to give us appropriate remarks for every possible circumstance at any possible time. The code of some social Solomon is ready for our use if we will have it. Only we will miss the direct gaze. And we will miss the lilies.

#### A NEEDED DECLARATION OF INDEPENDENCE

It would seem that in respect of the houses where we dwell there may well be a declaration of independence. To decide how many pictures and what sort of pictures shall hang on a wall according to the mandate of a passing social fashion, to choose the color scheme of a room according to a season's whim, or an electric lamp according to this year's fashion, comes fairly near to the abdication of the rights of personality itself. For a house only becomes a home when the genuine life of its occupant is reflected in it. Only the direct gaze will enable men to create homes which will give deep satisfaction to themselves and inspiration to their friends.

As we look deeply into the matter it becomes clear that Jesus himself found it necessary to fight battles and to win victories in order to be able to look upon lilies with seeing eyes. That direct gaze which was so great a gift from him to the world was won in moral and spiritual struggle. Israel was ready to give him opinions on every subject. Passing rumor of the care-

less brilliancy of Greece was ready to offer him many a persuasive opinion. Rome was ready to give him a solid body of interpretation of all sorts of relationships. How hard his battle was for the clear, straight eye perhaps we will never know. But we do know that Solomon and all his glory never made him incapable of seeing the lilies. We watch him after hot and passionate multitudes had pressed upon him until it seemed that their hectic mass mind would be almost too much for him. And when evening comes he goes away, climbing up to the heights of a mountain and there all night in the lonely, glorious silence he recovers his hold upon his own soul, upon the meaning of life, upon that high, friendly fellowship which makes all things new.

The way out of most of our dilemmas will be found when we recover the capacity for the direct gaze, when we apprehend the full meaning of turning from Solomon to the lilies.

#### LILIES—AND MORAL RELATIONSHIPS

Do we find the foundations of ethical and social life swaying dizzily? Is it not because we have tested them by formulas instead of by a straight vision of life itself? Would not one long direct gaze at a little child with its

mysterious, glorious, unconscious hopes and fears, its need of a home where a father and a mother bring unwasted love and loyalty to each other and to the child, and all the frightful tragedy of a child's life when these things are absent, give us a whole code of sexual morals all shining with the insights of experience at a moment of sure illumination?

Do we seem at times to live in a world from which God has departed or even in a world where no God has ever been? Is it not because convention has gotten between us and that straight, clear vision which Jesus brought triumphantly from hours of passionate pain? When we recover the direct gaze will we not be seeing God in the garden, even while we gaze upon the lilies which he has planted there?

It is infinitely heartening to see Jesus, his eyes alight with intellectual vigor and vital energy, seeing the lilies and seeing God. And as we watch his face and listen to his words we come to apprehend that we too may win the capacity for the direct gaze. We too may become able to brush aside disturbing influences and see beauty and truth and goodness in their own right. We too may see the lilies. We too may feel the beating of the heart in whose hidden places lies the secret of the lilies' bloom.

## What About the Community Church?

By Orvis F. Jordan

QUESTIONS asked of community church pastors indicate that there is widespread concern about this new idea in church organization. Not long since in Boulder, Colorado, I heard an earnest pastor using the time of a Sunday evening union service in warning the town against the community church idea. He thought it meant a vast overhead trust something like a chain grocery. And it was not long afterward that another minister expressed the deepest concern about the independency of the community church, feeling that only as churches have fellowship can they come to their largest efficiency. They were both worried, however, with totally divergent ideas of a community church.

So great is the interest in the community church idea that the institute for social and religious research placed a special investigator on the task of surveying this new phenomenon in American religious life. The results are to be found in Elizabeth Hooker's "United Churches." It is quite objective in its treatment, seemingly with little concern for spiritual values. It deals but little with the social ministries of the churches, or with their lack of social ministries. It shows the kind of bias against church independency that one expects from bishops and secretaries. But it is the more valuable in a certain way as indicating the elements of success of the community church.

#### PUTS LIFE INTO DYING CHURCHES

It is clearly shown by this and other studies that the consolidated church can live where others die. Here is Grandview, Iowa, with three dying churches and not a minister

in town. The three churches have a total membership of seventy-five members. Then follows a merger. Before the merger is complete, 192 church members in and around Grandview have joined in the movement. A competent pastor is on the field with his entire salary subscribed. At La Paz, Indiana, a town of 400, there was no Sunday school for miles around. But a merger of two competitive churches revived religious worship in the community. At Tamaroa, Illinois, five competitive protestant churches in a town of 1200 were entirely without religious ministry save for occasional trips of traveling preachers. The federated church was able to employ a high grade minister. Such examples may be duplicated indefinitely in more than thirteen hundred communities where the new church idea has taken root.

Miss Hooker's survey shows that community churches are able to pay better salaries. This would mean that on the average a town would have a better minister. Probably the greatest surprise a minister experiences as he goes to one of these churches for the first time is the ease with which budgets are subscribed. The "friendly citizen" outside the churches disappointed the interchurch world movement because he was set a task that he disdained. But he does not fail when approached for his own home town. And the consolidated church receives contributions from people who belong to the smaller denominations not usually represented in a town. Much of this money is not available for a denominational program, but it is available for a program which exalts Christianity without regard to sect.



It is a significant fact in the report of Miss Hooker that the Sunday schools conducted by consolidated churches are larger. One has only to visit around town a little, and he will soon find why. The "friendly citizen" wants his children taught common morality though he may not be much interested in religious dogmas. He feels that a community church is not "narrow," as he phrases it. This compliment may not be always deserved, but just now the public considers that a community church spends less time in teaching nonessentials to children. These schools are free to buy their literature where they will and to experiment in the matter of curriculum. During the past year a minister wrote me that his bishop threatened him with discipline because he was using Sunday school supplies not issued by the denominational house. Such a thing does not happen in a community church.

#### COMMUNITY PROGRAM

The matter of community programs for the churches is one of large import. A year ago a survey was conducted among the churches of Illinois by the Sears Roebuck agricultural foundation. The investigators of this foundation, located in every county of the state, are queried regularly on a wide variety of subjects. When they were asked what the churches of their communities were doing for youth other than conducting the conventional Sunday school class, the vast majority replied that the churches were doing nothing. One might have expected that perhaps the boy scouts were operating under church auspices. They are in the larger towns. But in the villages of Illinois, even this kind of activity was almost entirely neglected.

It would be too much to say that every community church becomes at once a community service institution. These churches are not composed of a homogeneous membership all of whom are liberal. They include more conservative elements as well—even some who used to look on all recreation as "worldly." Perhaps the minister himself is devoid of sociological training. In such a case social work is difficult. The church is interdenominational, but in the stricter sense it is not a community church at all.

But it is safe to say that large numbers of these interdenominational churches have already adopted some program of social ministry. This program differs in different communities. In many towns the new consolidated school has become a social center. In such a town the program of the church will be vastly different from what it is in a community where there is but little development of social ministry.

#### EVANGELISM FLOURISHES

It may also be safely counted as one of the assets of the community church that it makes converts to the Christian religion more readily than does the denominational church. It does not need any appendage to the pure gospel message. The churches have long recognized that evangelism has its largest opportunity in a community-wide program. This gave the vogue to the professional evangelist for a generation. And even now, when he is passing, one may find simultaneous campaigns in which all the churches of a town cooperate. The union evangelist bore the brunt of a good deal of criticism. We used to hurl statistics at him showing that perhaps not over ten per cent of his converts became church members. It is a great wonder that he never re-

torted that this percentage would be much higher but for the church's divisions. But the experience of community church administrators indicates that this is true.

#### FACING THE DANGERS

The elements of danger in the community church movement have been often commented upon. They deserve a frank facing. The one which gives me the deepest concern is the possibility that the community church pulpit may have no definite message. Not indeed that this is the necessary result of preaching to people of all sorts. But it would be the easy way. I am not so sure but that there are preachers in all denominations who yield to this tendency. After a polite bow to the church creed or whatever other sacred cow the denomination has, these gentlemen put their ears to the ground and give back to delighted laymen just what they get. In any church the minister needs to lift his ear to the sky. And if he delivers what he gets, he is bound to have a certain amount of trouble.

Just because a community church is broad and tolerant, its laymen have no way of judging whether the minister is a true prophet. And he has no ecclesiastical superior sitting in judgment upon his work. It may be inconvenient to have a church officer nosing around in one's parish, but it is to be admitted that such a system carries with it certain safeguards.

Miss Hooker has pointed out that community churches give less to missions than do the denominational churches. Her investigation of this matter agrees with the survey made by Dr. E. Tallmadge Root in the union churches of Massachusetts. These investigators do not charge that community churches omit the missionary program but only that their per capita of giving as compared with local expenses is less.

#### MISSIONARY PROGRAM AND QUOTA

It has been pointed out that there is an element of fallacy in this judgment. The home missionary giving of this country has been on a strangely inefficient basis. Every little town gave to home missions and then after giving received back a considerable part of what it gave away. The community church does not have its nose in the home missionary trough. In hundreds of towns, the consolidated church has ended all need of home missions. Is the village of Smithville any less religious, or any less missionary for that matter, if it now pays its own bills and in consequence gives less to home missions?

Nevertheless one does feel in the community church the lack of certain things in the missionary program that used to work in the denominational church. It was easy to have a program and even a quota for the local church. We grumbled about the quota, but we did something about it anyway. And in the denominational system, the local church felt it had a part in making the missionary program. Not that it really did. These programs were made in committee in the national convention. But the feeling of sending delegates to a convention which made the program gave the local church a sense of commitment entirely lacking in a community church program.

However, I would not wish to leave a wrong impression. I can show community churches whose missionary offerings

equal the local expenses. A survey I made of churches represented in a community conference indicated a per capita of missionary giving larger than that of the denomination in which I formerly served.

To my mind, a very great menace to the community church is the tramp preacher. I know a morphine addict who had been dismissed by two denominations who has left a trail of scandal and division through this country. Such men are plausible. They seem to be able to connect with churches, without any credentials. When they are gone the community comes to the conclusion that the new kind of church is not "spiritual." The people are ready to go back to the old system with all the grief that it incurs. It is the judgment of prominent community church pastors that every minister of the movement should, if possible, continue his membership in the denomination in which he was ordained. Thus a court is provided where bad men may be tried. Also, a bond of friendship is established between the new kind of church and those of the older order. And as we shall see, this practice may help to prevent the denominationalizing of the movement.

#### NO DEARTH OF MINISTERS

There is no difficulty in securing ministers for community churches. Many young men from the seminaries desire to go straight to a community church, but there is no way in which they can be ordained without seeming to create denominational machinery. At the offices of the Community church workers, in Park Ridge, Illinois, are applications from many strong and competent men for community parishes, always more than can be placed. But this does not yet solve the problem of the tramp preacher.

The charge most often brought against the community church is that it is a new denomination. The church official sees that by placing these churches in the paradoxical position of creating a new denomination, their influence would be largely impaired.

What is a denomination? The Smith family are a social group. But no one calls them a denomination. The Christian Endeavor society is a religious group, but no one thinks of calling it a denomination. Common usage makes the word denomination connote a common creed, or ritual or government. There is no such bond among community churches.

Some of these churches are of the "denominational type." They are in connexional relationship with some denomination, though admitting members without asking them to renounce their denomination. In such churches people may give to missions through various boards. But the church has organic connection with some denomination such as Baptist, Presbyterian, or Congregational. Certainly such a church is not in a new denomination. It is evident also that the federated church, which maintains organic connection with two or more denominations, is not connected with any new denomination. It is represented in church courts, and pays dues, when such are required, to various church bodies.

Obviously, only the independent type of community church lends support to the charge that a new denomination is forming or has been formed. Yet the ministers of nearly all these churches have their names in the yearbooks

of the established denominations. Community churches have never appointed delegates to any body, formed any common creed, adopted any form of government or entered into any form of agreement of any kind among themselves. Not only so, but they are intensely jealous of their independency, as the denominational preacher has often found to his sorrow when he tried to bring them into line with his own denomination.

#### NOT A DENOMINATION

American church history shows that a group of independent churches has sometimes been the nucleus of a new denomination. The suggestion that independent community churches might become a new denomination is not inherently absurd. But this has not happened. And so far as one may judge the temper of these churches, it is not likely to happen.

The spiritual possibilities of the community church movement are impressive. These churches have freed themselves from tradition. I have mentioned the possibility that this freedom might mean indefiniteness of message. But of greater significance is the fact that at last the stage is set for an adequate presentation of a modern vital gospel, the gospel which is taught in every modern theological seminary. At last modern religious ideas may have an honest trial. I can believe that in this atmosphere of freedom a great new spirit may evolve by which America may be called to her knees. Ministers often laugh at their own denominational contentions, just as the augurs at Rome laughed at their pretensions. Denominationalism has lost its spiritual grip. But in this new laboratory of the spirit there may be formed convictions just as intense as those which gripped our fathers, and far more helpful to mankind.

#### John Christian

JOHN CHRISTIAN knew the Bible page by page.

He was his own concordance unabridged,  
And named and claimed himself God-privileged  
To expound its meaning to this hell-born age.

No word in all the Book he would deny.  
He'd sooner have hurled himself into the sea  
Than tipped the parrot-perch of the letter t.  
Or stripped the star from the heaven of the i.

Yet, at the first fool-frenzied howl for war,  
*Thou shalt not kill* and *Love your enemies*  
By magic changed to other words than these  
And bore no sign of what they were before.

John Christian kept the laws of man and God  
By killing Christ and spilling human blood.

WALTER HENDRICKS.

#### Oh, Ye of Little Faith

I WONDER if the roses  
Comprehend the rain,  
Or worry that the sun  
May never shine again.

CATHERINE CATE COBLENTZ.

# B O O K S

## Away Back When—in Education

*Eight O'Clock Chapel, by Cornelius H. Patton and Walter Taylor Field, Houghton, Mifflin Company, \$3.50.*

ONCE UPON A TIME—the latest generation of college students may be surprised to learn—all self-respecting and God-fearing colleges in New England, or of the New England type, had chapel at eight o'clock in the morning at least five days in the week, and everybody had to go every day. That was the time of inflexible entrance requirements, largely classical, and fixed courses of study at least through the first two years. The eighteen-eighties and 'nineties witnessed the beginnings of reconstruction in educational practice and administration in the older classical colleges—the elective system, the extension of the laboratory method, wider scope for student initiative, less formal discipline and more responsibility. But only the beginnings were then visible. Harvard led, under the stimulating influence of President Eliot, with Amherst a good second, at least in the matter of electives. Yale lingered, but maintained her supremacy on the gridiron and the river, balanced by pride in her academic conservatism. Back in my day—if one may grow reminiscent to this extent in reviewing a book, whose subject-matter falls so largely within one's own memory—no man got into Yale college without four years of Latin and three years of Greek. The other requirements for admission were ancient history, algebra, geometry, and French and German. The only option was in the choice between the two modern languages, and this also was the limit of election during freshman and sophomore years. Even at that, the good old class of '94 managed to produce a secretary of state, a bishop, five college presidents, a partner in the house of Morgan, and a considerable array of other notables.

Eight o'clock chapel was the symbol of the old system, though in most cases the symbol outlasted the substance. Patton and Field have told the story of the colleges as they were, especially in the 'eighties, with a preliminary account of the origin and spirit of higher education in New England, the background of a vivid picture of the times, and a record and interpretation of the beginnings of the changes which were to break up the old order. It was only by a mighty struggle that the newer social forces brought about those changes in curriculum and methods of instruction which led up to the modern conditions. President Eliot, whose creative work was the largest single factor, said: "In the first twenty years of my service, I was generally conscious of speaking to men who, to say the least, did not agree with me."

There was a mighty company of great teachers in those days, though one should not hastily conclude that they were greater than many of those who have succeeded them. It would be invidious to mention "Billy" Sumner, and "Goat" Seymour—is it printable now that that was what he was called?—and "Buddy" Wright, and E. J. Phelps, except as preliminary to the remark that they were only a few of a notable company, and that in this book the middle-aged graduate of any New England college will find accounts of the personality and work of teachers in his own college who hold the same place in his admiration and affection that these hold with Yale men.

And there are pictures of student life; of the succession of racial strains, passing from a generation of Cabots and Lowells, through a period of O'Briens and Flahertys, to the period of Stronofskys—this especially at Harvard; of college religion, literary activities, and athletics. So far as I know, there has

never before been a serious attempt to put so much flesh and blood upon the bones of educational history in a given period; certainly none so successful. Those who had personal experience of these events will find here the story of their lost youth with scarcely a touch lacking which could add to its vividness or accuracy; and those who had not will find needed information about a phase of American life which will add to their knowledge of both the past and the present.

WINFRED ERNEST GARRISON.

## Books in Brief

WHEN she was eighteen years old, and that was in 1873, Olive Schreiner began to write a novel which developed into *FROM MAN TO MAN* (Harper, \$2.50). The book grew with her. The early and middle parts of it were many times revised and it was not yet finished when she died in 1920. Her husband has put the manuscript together in the form which he thinks represents approximately the way she would have had it. This, like her famous book, is the story of an African farm. It has to do with the sins of good people—not their hypocrisies, but their sins of priggishness, petty malice, and conventional censoriousness. It is also the story of a good girl who went wrong and a brilliant woman whose husband was wholly untrustworthy. Perhaps it was the inclusion of these unpleasant materials that caused the vigilant censorship of Boston to ban it as unfit for circulation. It is as indecent as the decalogue, which also mentions an unpleasant fact or two, and it has much the same seriousness of ethical intention. In spite of the fact that it weaves together two almost independent themes and that it includes amazingly long monologues, it produces a unified and powerful impression. Rebecca addresses her children in one unbroken speech of fifty pages and writes a letter of about the same length to her husband. While it is inevitable that such extended discourses should interrupt the flow of the narrative, they are well worth the space that they take as summaries of Olive Schreiner's philosophy of life.

That wonderland of sand and swamp, of forest and glade, of shifting dunes and wooded hills, bordering the lower curve of Lake Michigan, so near Chicago that sometimes the skyscrapers of the city are visible from its hilltops, was the home and haunt of Indians a century or two ago. *THE SILVER ARROW*, by Earl H. Reed (Reilly and Lee, \$3.00) presents a group of legends, some of which the author has collected and others in similar vein that he has created. Mr. J. U. Nicholson has added lyrics, the author furnishes excellent pictures, and the publishers have made of it a beautiful book which will appeal to all dune lovers.

Southern literature is enriched by two volumes from a university press which has recently been winning a high place for itself. If it would be misleading to say that Dr. E. C. L. Adams, in his *CONGAREE SKETCHES* (University of North Carolina Press, \$2.00), is the successor of Joel Chandler Harris, and that these negro folk tales are a sequel to Uncle Remus, it would perhaps be less inaccurate than any other description which could be put into one phrase. Dr. Adams has collected his materials where they grow, and this series of brief sketches bears the unmistakable marks of authenticity. *SOUTHERN LITERARY STUDIES*, by the late C. Alphonso Smith (University of North Carolina Press, \$2.00) is in a sense a memorial volume. The author died three years ago, after being professor of English successively at the universities of North Carolina and Virginia and at the United States naval academy. The introduc-



tory biographical sketch and estimate by C. Stringfellow Barr is as well done as anything in the volume and reveals—what the essays that follow confirm—a personality of singular charm and a scholar who combined academic and human qualities in fine proportion.

WHEN YOU GO TO EUROPE, by Edwin Robert Petre (Funk & Wagnalls, \$1.50), gives a very compact summary of information, chiefly about the mechanics of travel. The statement of "what to see" in the several countries is too brief to be of much use to other than the most densely ignorant, but it will be of some value on a first trip and may serve as a check list for returned travelers who want to know whether they have seen what they ought to have seen.

The HISTORY OF FREEMASONRY, by H. L. Haywood and James E. Craig (John Day, \$3.00), steers a middle course between those sanguine and credulous writers who date the beginnings of freemasonry back to the pyramids—or even, with the Dowland legend, to antediluvian days—and the skeptical and iconoclastic who will accept nothing except the most rigidly proved facts. The chapters on the ancient mysteries and the Roman collegia imply no claim for freemasonry to continuity with these. The book presents much curious and interesting information in a flowing style.

For many years pastor of Park Avenue Baptist church, New York, and still co-pastor with Dr. Fosdick, Dr. Cornelius Woelfkin embodies in his own experience the changes in theological thinking and religious outlook that have come in the last half century. For him the change has not been one of loss, or of the reluctant "giving up" of this and that, but a matter of EXPANDING HORIZONS. And so he appropriately entitles the book which is made up of his Cole lectures at Vanderbilt university in 1926 (Colesbury Press, \$1.50). Dr. Woelfkin is a robust thinker, an avowed liberal, and a man of deep Christian faith. The opening lecture is devoted to refuting the argument of those literalists who make the imminent and spectacular coming of Christ an article of faith. It should be widely circulated where that belief prevails. The second lecture discusses with insight and absolute frankness the issue between naturalism and supernaturalism. The deadlock between naturalistic science and supernaturalistic theology is, he declares, the result of running an imaginary line through experience and attempting to set certain things apart as supernatural and others as "merely" natural. This is a valuable addition to the books which are helps to the acquisition of a faith consistent with intelligence.

W. E. G.

## British Table Talk

London, August 9.

IF I WERE ASKED what the average man hereabouts thinks of the conference at Geneva which failed, I should have to answer that he is puzzled and a little alarmed. The precise details of tonnage and guns are beyond his range; what bewilders him most is the lack, as he sees things, of good will between the nations. On his own part, this average man sets forward one consideration of importance: he lives on an island, which in seven weeks would be starved if the ocean-

ways were closed; he tells you that in his lifetime, during the great war, he and his were once within three or four weeks of starvation. And he does not want this to happen again. This fact makes him assent to the proposition that Great Britain requires enough small cruisers to guard her roads over the seas. He does not know, and cannot know, how many these are but he thinks it reasonable that this peculiar need should be recognized.

But one other thing grows clearer: he begins to grow impatient with any piecemeal schemes for limiting armaments. With war as an everpresent possibility, what nation can afford to run risks? War with another nation B may be out of the range of practical politics today. But who will guide B ten years hence? Nations may be seized by a sudden panic; the press has such power today that if it is united it can preach a holy war in a moment. What then will become of safeguards? With war among the risks to be run, men will not trust their neighbor for tomorrow.

It is said on all hands that war with America is unthinkable. It is well that it should be said, but the use of such words is less important than the stern resolve on both sides to make it impossible. It will never really be unthinkable till it is impossible; it will never be impossible till war as an institution is banned by humanity as a whole. Meanwhile, there is an eager desire to express through the occasion of the opening of the peace bridge the earnestness and desire, in

spite of Geneva, for a growing fellowship between the two nations. "The governments concerned must be made to see that their peoples will not accept this failure as final; that they are expected to go on planning at home to produce schemes that will be acceptable to the other two governments;" and at the same time those countries which are pledged to the league of nations must go on with their work undismayed; they are at least providing valuable material; and they may do much by writing over certain avenues "no thoroughfare this way!"

\* \* \*

### Aggrey

The death of Dr. Aggrey has deeply moved all who knew him and had followed the progress of his great experiment at Achimota. Who could have spoken more nobly of this son of Africa than his friend, Sir Gordon Guggisberg, whose tenure of office as governor of the Gold Coast was one of noble service to the African peoples: "In the passing of Dr. Aggrey, Africa has lost one of her greatest sons. Many there are, both white and black, who will mourn personally for a loyal friend; but those who knew the ideals of the man, and his practical way of carrying them out, will realize as the vast majority may not what a blow has been dealt to the progress of the African races.

"For the essence of Aggrey was that he was an African, imbued with the ancient customs and traditions of his people, his knowledge of the way in which they thought undisturbed by his western education or his long sojourn and brilliant career in the United States. But his deep affection for his people and their customs never blinded him for a moment to the fact which he so clearly saw, that changes must come, conditions and manner of life and thought must alter, if his beloved Africans were to keep pace with modern civilization, to keep their place in a continually advancing world.

"At the same time, equally and very keenly, he felt that any changes that came to his people must not alter their per-

sonality, their spirit, their character, as Africans. That was his constant anxiety—how to give them the opportunities for acquiring all the learning, all the knowledge of arts and crafts, all the mental poise and character, that centuries of slow progress have given to the civilized nations of the world, and yet how to insure that they retained the spirit of their ancestors and remained Africans.

"Dr. Aggrey, indeed, was the finest interpreter which the present century has produced of the white man to the black, of the black man to the white. To neither, in his private conversation, was he sparing in his criticism of their failings; but it was kindly criticism, for, as he once said, they were not their personal failings but failings inherent in the system which has hitherto dominated the relations of black and white. It was to better those relations by creating a wiser mutual understanding that he set himself; the small things, in his eyes, were lost to sight in the big aim."

\* \* \*

### American English

A writer in the *Spectator* has been writing upon American-English. He shows that many so-called Americanisms are to be found today on both sides of the Atlantic; often they are in frequent use in the English counties, whose traditional tongue has not yet been spoiled by the ugly standardization of the council school. He chooses as examples: "back and forth"; "chipper"; "a deck of cards"; "fall" of the autumn. "Essex today says, 'I don't want you should come'; 'that pig cost me most all of £3'; 'I count I was some vexed,'" etc. One usage no visitor to American from England can miss, the word

"gotten," is clearly early English, and entirely correct. It is rather in the picturesque metaphors often taken from sport that the difficulty arises and the languages drift apart. "The event-card is on the blink and I'm a bunky-doodle boy," is an example quoted from the article I have mentioned. Speaking generally, the writer is inclined to believe that "the average American speaks better English than the average Englishman."

\* \* \*

### Mr. G. K. Chesterton the Poet

The collected poems of Mr. Chesterton make a volume of 356 pages. It has been the deliberate judgment of many of us that not only is Mr. G. K. Chesterton first and foremost a poet, but that among the poets of his age he has a place of high honor. The collection is in six books; first, *New Poems*; second, *Ballad of St. Barbara*; third, *Poems*; fourth, *Wine, Water and Song*; fifth, *Ballad of the White Horse*; sixth, *The Wild Knight*. The first poem on which I look in the book which has just come into my hands is "The Wild Knight" and I find these wonderful lines:

"So, with the wan waste grasses on my spear,  
I ride forever, seeking after God,  
My hair grows whiter than my thistle plume,  
And all my limbs are loose; but in my eyes  
The star of an unconquerable praise;  
For in my soul one hope forever sings,  
That at the next white corner of a road  
My eyes may look on Him. . . .

EDWARD SHILLITO.

## CORRESPONDENCE

### Religious Instruction Eliminated

EDITOR THE CHRISTIAN CENTURY:

SIR: In your news items of August 4th, 1927 (p. 933) you state that the issue in China "is not a question of forbidding the teaching of Christianity, but of withholding government recognition from schools in which religious teaching is compulsory."

This may have been true a year or so ago, but is not any longer. As a matter of fact, religious instruction had been put on a voluntary basis in most Christian schools in China by the fall of 1926. But that did not satisfy the Kuomintang—at least in central China. The Hupeh provincial regulations provided that "anything involving religious thought must be eliminated from class room instruction" (Shanghai, *Educational Review*, April, 1927, p. 201). Mr. Sanford Chen (on p. 155 of the same magazine) says that this regulation means that "no religious education or worship or any propaganda connected with religion is allowed."

The regulations of the Hunan provincial government issued in March, 1927, provide that "no Christian schools shall be allowed to propagate any religious thought and no church allowed to establish primary educational institutions."

In Canton, on March 29th, middle schools and colleges were notified that they were expected to set aside one-tenth of their budget for the employment of special teachers of political subjects, to be appointed by the Kuomintang. It has been learned that these teachers have been instructed by those who appointed them to oppose all religion in the schools, and especially Christianity. As Dr. Hail, dean of the College of Yale in China, says in his annual report, the overwhelming majority of the Kuomintang hold "that education as well as everything else must be made to serve the revolutionary cause. . . . For the moment the principles of Dr. Sun Yat-sen in his *San Ming Chu* I are the official creed of the revolutionists, and we are compelled to choose between that creed and the one of academic and religious

freedom." Christianity could only be taught (even on a voluntary basis) if it were made to square at all points with Sun's teachings. To be sure, it does at most points, but not at all.

Personally, I agree heartily with your attitude toward the Chinese situation and with most of your opinions thereon, but many of my missionary friends do not, and in order to have any influence with them at all, you must be careful to get your facts straight.

RALPH W. POWELL.

Formerly of the Yale Mission in China.

Chattanooga, Tenn.

### Ministers But Not Priests

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your quotation in the July 28 issue from the *Reformed Church Messenger*, via the *Churchman* (Episcopal), concerning fleas and lesser fleas: allow me to call your attention to two inaccuracies in the statement that "Episcopalians (who) say to protestants 'Your ministers are not ministers' . . . only the protestants have not yet found anybody to bite." Protestants certainly have found some one else to bite for they say to the whole world, "there is no such thing as a Christian priesthood as a separate order of ministry."

The more glaring and hurtful and inexcusable inaccuracy is the statement that Episcopalians say to protestants, "your ministers are not ministers." Episcopalians do no such thing. The catch lies in the use here of the word "minister" in place of the word "priest." The ordinal and the Book of Common Prayer clearly set forth the authoritative teaching and position of the Episcopal church. The preface to the ordinal, p. 509 Book of Common Prayer, says: "From the apostles' time there has been this order of ministers in Christ's church—bishops, priests, and deacons." And further on: "No man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this church, or suffered to execute any of said functions, except

... he hath had episcopal consecration or ordination." But this certainly does not limit the "ministry" to these three orders, for in the rubrics to the orders of service in the Book of Common Prayer the church very clearly distinguishes between what a bishop may do, what a priest may do, and what a minister may do. And the term minister, as so used, may refer to bishop, priest, deacon or laymen. A minister may convey sacramental grace. The church recognizes lay baptism as valid, though irregular.

But why should Episcopalians be charged with "biting" protestants when they only admit as true what the protestant says of himself, that he is a minister but not a priest?

LaGrange, Georgia.

JOSEPH D. C. WILSON.

## A Plan for Missionary Reorganization

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Stanley High in the issue of July 21st on missionary conditions in China was one of the boldest statements concerning the present conditions in China that I have seen, especially coming from one connected with a mission board. It goes much further than the resolutions adopted recently by the Methodist missionaries in Shanghai, which appeared to have been suggested by a Methodist board secretary who was there about that time.

Missionary experts have been pointing out for at least five years that we were on the verge of a crisis in our missionary activities and administration. Now this crisis is actually upon us in China, but even so there are missionaries and mission secretaries who expect peace to come in China, when they will return and continue in the old way. This would be as impossible as it would have been for slavery to continue in the south after the civil war.

The present acute conditions in China may be found in their beginnings in every mission field in the world today. The church through its missionary organizations must change its method of approach as well as its conduct of all missionary activities. Otherwise, our money is unwisely spent and all missionary collections in the churches are bound to decrease.

Our missionary program in the past has been based largely on the denominational church program at home, and with it have gone many of the same rivalries and competitions between sects in this country. This has cost a great deal of money and it has greatly retarded the work of world evangelism. It is clear that our mission boards must adopt a new program. It is being demanded by the Christian nationals on every foreign field. As a tentative new program the following is suggested:

1. Organize all foreign churches on a national basis to be run entirely by nationals at their own expense.
2. Continue to maintain such missionary institutions as schools, colleges, publishing houses and hospitals until such time as national boards are ready to take them over.
3. Organize an interdenominational missionary board for each country. Withdraw all denominational boards from the foreign country and allow them to function only through the interdenominational boards in this country. (This plan is now in operation in Santo Domingo.)

### Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist Episcopal church, Detroit; author "The Imperial Voice," "Evangelical Humanism," etc.

ORVIS F. JORDAN, minister community church, Park Ridge, Ill.; executive secretary Community church workers.

4. Each missionary going into a foreign field will thus represent the kingdom of Christ and not any denomination to which he might belong.

5. Missionary evangelistic work to continue in a foreign country where needed. All churches when organized on a self-supporting basis to be turned over to the national church for management and fellowship.

St. Augustine, Fla.

HARRY FARMER.

## THE SUNDAY SCHOOL

Lesson for September 18. Lesson text: 1 Kings 12:12-20.

### The Degeneration of Kings

IT TOOK more than one hot-headed, ill-advised speech to divide the kingdom, leaving the single tribe of Judah to Rehoboam. That speech about making the yoke more heavy and scourging the people with scorpions was arrogant in the extreme, but the follies of Solomon were behind that foolish speech of the son. Keep in mind the atmosphere in which Rehoboam had been reared. The royal household, during the latter years, was not such as to prepare a young man for wise leadership. Solomon, inflated with success and flattery, had surrounded himself with wives and concubines. Discount the number all you wish and you will still admit that he had too many. He may have contracted some of these alliances for the purpose of extending his government's power, but, when all is said, the truth is that Solomon degenerated and became, instead of a wise man, only an amorous old fool. History has many such stories to tell us. These wives brought strange gods with them, and Solomon tried to worship them all. It was not that Jahweh was jealous, but that many of these gods and goddesses would not bear moral investigation, which caused the king's moral deflection. The end of Solomon's reign seems very sad as compared with its happy and humble beginning. He had prayed for wisdom; he had received it by humility; he had lost it by haughtiness and too much success. I read that the Russians are afraid of success, because they feel that success makes man hard and foolish. Maybe they are not so far wrong. Look over the world and behold the pompous, strutting, swell-headed men who have attained what they consider success; where you find one plain, simple, kind-hearted man, you will find a dozen impossible ones. Success goes to the head like wine, and the self-styled superman is a candidate for degeneracy.

Rehoboam's unstatesmanlike utterance at his inaugural might have been inspired by a wild drinking party, where his young companions gave him this advice: "Go out and tell them that if your father put yokes on their necks you will make the load heavier, and if he scourged them with whips, you will scourge them with scorpions." Democracy was not unknown even then, it seems, for the people had the good sense to rebel at such insane words and they marched off with a king of their own choosing, leaving the inflamed and inflated Rehoboam almost empty-handed.

Read Clemenceau's little book, "Demosthenes," if you would get an Athenian picture of the same kind. Recall the Louis who said, "I am the state"; recall George the third; recall Wilhelm of Germany. "A proud spirit goeth before a fall." In 1913 the insolence of the German soldiers was unbearable; I found it quite changed in 1925. Jeroboam was a self-made man, a builder, who came up through humble service and actual worth. The ten tribes turned to him and he became their king. Thus in a few years the proud kingdom of David was divided and that division continued, with evil results, for hundreds of years. Some men are so big that they never feel that they have arrived; always before them are mountain peaks to be climbed; such men are safe. But woe to the smaller man, who comes to some eminence where he feels that he has attained the topmost peak. His fall is likely at hand.

JOHN R. EWERS.



# NEWS of the CHRISTIAN WORLD

## A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

### Chicago Lutherans Lead In Numerical Gain

During the year ending June 1, the Lutherans accounted for one-fourth the total protestant gain in membership in the city of Chicago. Furthermore, that denomination reported three times the number of accessions of its nearest co-worker, the Presbyterian church. Denominations reporting a gain of 1,000 or more were as follows: Lutheran, 15,186; Presbyterian, 4,947; Episcopal, 3,990; Methodist Episcopal 3,628; Baptist, 3,024; Evangelical Synod, 2,014; Congregational, 1,648; Swedish Mission Covenant, 1,000. Six hundred and ninety churches, representing twenty-one denominations, were credited with a total gain of 64,184.

### President Masaryk Says Million Protestants in Czechoslovakia

In a leaflet prepared by President Masaryk, of Czechoslovakia, some figures are given as to religious representation in that country, and some reflections on religious conditions there. Masaryk favors the separation of church and state in his country. Writing of the new state church, he says: "During the existence of the republic, the Czechoslovakia church has been established with 525,333 members, who with few exceptions have seceded from the Catholic church, and according to all accounts the number today is much greater. During the same period the number of persons who left the Catholic church is 724,507 (with the other churches such cases were few) . . . The number of protestants of various denominations and all nationalities in the republic is now almost a million (990,319). In more recent times the Unitarians have been added, the number being stated as 10,000." The international congress of religious liberals was to be held in Prague, Czechoslovakia, Sept. 4-8.

### Mussolini Denounced as Anti-Christ

It was only a question of time until Il Duce would be identified with anti-Christ. It was done by Rev. A. C. Gaebelein, editor of Our Hope, at the conference of premillennialists. News of the discovery that his name has the numerical value of 666 is still anxiously awaited.

### Missionary Executive Will Study Oriental Fields

Rev. Stephen J. Corey, vice-president of the United Christian missionary society has sailed for the far east to spend nine months in the study of missionary problems on the field. He was accompanied by Mr. Alexander Paul, oriental secretary of the society, who will visit only Japan and China and will return to headquarters in November. On his return journey, Mr. Corey will attend the meeting of the international missionary council at Jerusalem next March.

### First Graduates in Porto Rico

The first class of the first Christian college of Porto Rico was graduated June 25. Polytechnic Institute was founded 1050

at San German by Dr. John Will Harris fifteen years ago. He was then working under the Presbyterian home mission board. First a primary school, it soon developed into a standardized grade school, and later into a Christian academy, with manual labor emphasized as part of the daily training and means of support. It was the first attempt at a co-educational boarding-school in Latin America. As grade and high schools have developed under government management, Dr. Harris' vision broadened until he saw on the "Hills of Santa Marta" a

Christian college, and proceeded to make his dream come true. Already there are more applications than can be accepted. The first class numbered twenty-three—twelve men and eleven women. Fifty-nine graduated from the academy.

### Swedish Methodists Vote to Admit Laymen to Conference

The central Swedish conference of the M. E. church, recently in session at Auburn park church, Chicago, voted unanimously to recommend admittance of laymen into the annual conference. This is

## Is Evolution Anti-Christian?

THE PROS AND CONS of the question as to whether or not evolution is compatible with Christianity were argued two or three months ago in a "friendly discussion" between Dr. John Roach Straton and Professor Kirtley F. Mather. The following is a summary of Professor Mather's argument, reproduced from his own notes in support of the position that evolution is not anti-Christian:

"The question raised is not one of conflict between evolution and the Bible; it is one of relationship between modern science and the teachings of Jesus Christ. Christianity has long been handicapped by its association with ancient Hebrew folklore and by the dogmas superimposed upon it by the majority rulings of ecclesiastical councils which convened in the 2nd to the 6th centuries of the Christian era. The Christian religion is not necessarily the religion of Moses or Augustine or Martin Luther or Dr. Straton or Prof. Mather; it is the way of life recommended by Jesus of Nazareth, the attitude toward God and our fellow-men which he displayed.

### PRETTY GOOD SCIENCE

"It is useless and quite unnecessary to make any attempt to harmonize the words of the book of Genesis with the findings of geology. Modern science has revealed

a universe totally unknown to the best observers of 1000 B. C. in the countries bordering on the Mediterranean. The world-picture of Genesis is obviously that of the folks who lived at that time and place. It is wholly inadequate for you and me.

"There are two separate and mutually contradictory accounts of creation in the first chapters of Genesis. The first runs through chapter 1 into the 4th verse of chapter 2. That account is pretty good science; but it is not modern science. The method of creation indicated by such passages as "let the earth bring forth," "let the waters swarm," etc., is distinctly evolutionary. The Creator controls the powers of nature for the orderly progress of his creation. But the order of creation is not that revealed by the record of the rocks. Higher plants did not precede lower animals; the earth was not formed before the sun, as Genesis relates.

"The story of creation beginning in Genesis 2:4 is a typical Mesopotamian myth; folk-lore, rather than science; allegory, rather than alleged fact. But this is obvious to any critical reader. When the author of that legend talks about a tree of knowledge of good and evil, he is speaking in parable. He does not mean a literal tree, apple or lemon or any other (Continued on page 1051)

## A Great Thinker Speaks! Reality In Religion

By Gilbert T. Rowe, D. D., Litt. D.

¶ A STIRRING BOOK by a great thinker. Here religion is presented as actual communion with a real God, the most persistent and creative force in human life. The facts of religion, persuades the author, are as real and observable as the facts of any other field of observation; the laws, as ascertainable and verifiable in experience as the laws of nature.

¶ Dr. Rowe's book is a worthy companion to Harris Franklin Rall's "The Meaning of God," earlier Quillian Lectures.

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Nashville, Tenn.

the plan proposed by the national Methodist laymen's association, of which George W. Dixon is president. Methodist laymen, which the church law interprets as including women, are now admitted to the general conference which meets every four years and is the lawmaking body of the denomination, but they have never been taken into the annual conferences.

#### Death of Prof. E. K. Aggrey Widely Mourned

The name of Professor James E. K.

Aggrey, who died in New York city on July 30, has often been coupled with that of Booker T. Washington, for he became well known for his service to his race. For several years he had held the post of vice-principal of the Prince of Wales college, on the Gold Coast of Africa, and had but recently come to America to visit his wife, who is a teacher in Livingstone college. Professor Aggrey was born on the Gold Coast, educated in Wesleyan mission schools and was the first native African to obtain the degree of doctor of

#### IS EVOLUTION ANTI-CHRISTIAN?

(Continued from page 1050)

kind. Similarly, when he relates that man was formed from the dust of the ground and the breath of God, he is expressing figuratively the fact of the dual nature of man; personality, as well as body; of the earth, earthly, as well as of the heavenly, divine.

"Christ did not accept the theology of Genesis as satisfactory, why should we be asked to accept its geology as satisfactory? The theology of Genesis is deistic; the creator is outside his creation and is resting from a finished task. The theology of Jesus is theistic; the creator is in his creation and is constantly at work. The God of Genesis does not want man to live for ever; the God of the Christian is

more than anxious for man to have eternal life.

"We turn therefore to the real question; the relation between evolution and the teachings of Jesus. We find that Christ made no recorded pronouncement concerning evolution. Obviously, he had no occasion for doing so. He was concerned with ultimate causes rather than proximate causes. He was interested more in eternal realities than in temporal verities. He set standards for evaluating things and forces; he did not attempt to describe the world of sense perception. He defined moral and spiritual laws, rather than physical laws. Nothing which he is reported to have said is antagonistic to evolution.

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"Indeed, his philosophy is peculiarly satisfactory to the evolutionist. His concept of universal energy, of God, explains beautifully the method of life development which we call evolution. It accounts admirably for the particular and peculiar way in which creative power has been operating, and it tells us why evolution is emergent. To Jesus, natural law is a part of divine law, not something that must be overthrown before God's will may be done. 'Consider the lilies, behold the fowls of the air,' said he, because natural processes indicate God's way of working. To Jesus, as to the evolutionist, creation is an eternal process, continuous and continuing (John 5:17). To him, also, the creative power is resident in the universe; 'the kingdom of heaven is within you' (Luke 17:21).

"No one has exceeded Jesus in his recognition of the possibilities for development which are inherent in man; no one has ever placed a greater responsibility upon man than has he. The keynote of the Christian religion is unselfish service for others. The explanation of life which Jesus gave is phrased in terms of love. And this is perfectly good evolution. The survival of the fittest in the struggle for existence does not mean the survival of the most selfish, the most cruel, the best fighters. Fit is not the past tense of fight. Quite the contrary, the nature of the world is such that the one kind of creature who best displays the attributes of love, who yearns most for goodness, who strives most mightily to comprehend truth, even man himself, is today well-nigh supreme upon the face of the earth. In evolution as in Christianity, he who would save his life must lose it. No wonder we call that universal energy God, and pray to a Heavenly Father. Evolution is the complement of Christianity, not its enemy."

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philosophy from Columbia university. For many years he was one of the most popular speakers on the American platform.

#### Henry H. Meyer Receives Ph.D. Degree from Yale

The editor of the Methodist Episcopal Sunday school publications, Henry H. Meyer, received the degree of doctor of philosophy from Yale this year. The honor came as a reward for studies pursued in the midst of the regular editorial and administrative duties of his office. His field of study was "The history and principles of religious education," and his special theme the contribution made to religious education by the Moravians.

#### New Mexican Hymn Book

A new volume of hymns in Spanish has been edited by Professor Enrique T. Westrup. The hymns were written or translated by his father, Tomás M. Westrup. Both of the Westrups were for many years Disciple missionaries at Monterey, Mexico.

#### Swedish Baptists of America Celebrate

The Swedish Baptists are celebrating this month the founding of their work in America. Their first church was organized in Rock Island, Ill., in 1852.

#### Illinois Congregationalists Feature Religious Education

Congregationalists of Illinois now have on their staff three leaders in the field of religious education. Dr. G. W. Gammon is director, Rev. V. E. Marriott associate with Chicago headquarters and Rev. J. D. Schmidt associate in charge of downstate work.

#### Gipsy Smith Receives Ovation in London

A large gathering was recently held at Central hall, Westminster, to celebrate the jubilee of Gipsy Smith as an evangelist. It was chiefly, but not entirely, a Methodist meeting. Lloyd George and the bishop of London sent messages of congratulation.

#### New Cathedral for Australian Capital

The new federal capital of Australia, the made-to-order city of Canberra, where the parliament buildings were recently opened by the Duke of York, is to have a national Anglican cathedral as soon as it can be erected. The site has already been selected and dedicated.

#### Goes from South Bend To Tacoma

Rev. Arthur L. Frederick, director of religious education of the First Methodist Episcopal church, South Bend, Ind., has been elected head of the department of religious education of Puget Sound college, Tacoma, Wash.

#### Fellowship of Reconciliation Meets at Ocean Park, N. J.

Among the themes to be discussed at this year's session of the fellowship of reconciliation, at Ocean Park, Sept. 8-11, are: "The nature of imperialism," "What is our responsibility toward 'backward' peoples?" "At what points can imperial-

ism be modified—where abolished?" "The creation of fellowship with Latin-America—with China," "Imperialism and religion," "Intervention by love, not force." Among the leaders of the conference are Prof. Rufus M. Jones, Stanley High, Kirby Page, Grace Hutchins, Anna Rochester and Dr. W. W. Cadbury.

#### Orientalists Starting New Excavations Near Mosul

Former excavations in northern Mesopotamia indicated that the country had been inhabited about 6,000 years ago by a population neither Semitic nor Aryan.

Great interest is being manifested in the excavations being begun this month near Mosul by the American school of oriental research of Bagdad, with Dr. Speiser in charge.

#### Dr. L. P. Jacks Says Labor Is Religion of the Future

Through the twenty-five years of its history, the Hibbert Journal has had L. P. Jacks as its editor. This summer the quarter-century anniversary has been duly celebrated. At a gathering at Manchester college, many famous people were present, among them Dean Inge and Dean

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Willard L. Sperry. Both of these men spoke on the wide influence of the quarterly, and Dr. Jacks made response. Dean Inge characterized the quarterly as absolutely unique in that it is an open forum in which almost every variety of opinion finds expression. In the course of his response Dr. Jacks talked on his "religion." He said: "Labor is a thing to love with all your mind and heart and soul, to be clothed with all the excellence and beauty it admits of; that, I think, is the religion of the future. For my part, if they ask me on the day of judgment what denomination I belong to, I shall tell them, I hope with due modesty, that I was baptized into the sect of the laborers, and I shall hold out my worn-out pen and my old blotting-pad, and I shall say, 'These are the only passports I have into the kingdom of heaven.'" Dr. Jacks is principal of Manchester college, the theological school affiliated with Oxford for the training of English Unitarian ministers.

#### Unitarians of Minneapolis Establish "Center"

A commodious building, fronting on a beautiful park, not far from the business district of Minneapolis, has been purchased by the Unitarian churches of that city, and this will house all their activities, with the exception of preaching services, which will be held in a downtown theater.

#### Lutherans Honor Great Translator of Hymns

Although no special unified program has been arranged to mark the event, Lutherans are quietly honoring the memory of Catherine Winkworth, "who did more than any other person to render into English the treasures of religious devotion and edification contained in Lutheran hymns." September 13 of this year is the centenary of the date of her birth. She was born in London, and was the daughter of a silk merchant whose father had been an Anglican clergyman. Miss Winkworth translated about 250 hymns from German into English. Today every Protestant hymnal, be it Anglican, Methodist or Presbyterian, contains from twenty-five to seventy-five translations from the German, and in every case more of them are from the pen of Catherine Winkworth than from any other person. Among her best known translations are "Now Thank We All Our God," "Open Now Thy Gates of Beauty," "Out of the Depths I Cry to Thee," and "If Thou But Suffer God to Guide Thee." An interesting sidelight on Miss Winkworth's life is that in 1872 she was one of three English delegates sent to attend the first "international congress of women workers" held at Darmstadt.

#### Says Press Should Paint Criminal in His True Colors

"If the press would paint the criminal in his true colors, it would do more for the suppression of crime than all the court reforms ever attempted," Judge Archie Dabney, of Charlottesville, Va., declared in addressing the recent conference on press relations at the University of Virginia's institute of public affairs, held at Charlottesville. "Let the court reporter show the criminal as he is, not a hero or

a martyr, but a degenerate, a diseased creature, if not abnormal, at least subnormal, and a weakling without manly vigor to resist temptation to do wrong," he said. "The reporter should appeal to the sporting instinct of the public by showing that the criminal is one who has taken unfair advantage of his victim."

#### Facts About Protestant Gains and Losses

A correspondent quotes the Christian Herald as saying that Protestant net gains for last year were 25,000, and the associated press as saying that there is a loss of 500,000 yearly, and asks an explanation. During 1927 only three or four protestant denominations showed a net loss, and these losses were not great. The others

showed net gains which, in most cases, were disappointingly small. The alarming figures which are given do not represent net losses but leakage of membership through removal or withdrawal.

#### Shanghai Baptist College to Reopen With Large Enrollment

Being located several miles from the international settlement or any foreign concession, Shanghai Baptist college has made a good record during recent months of confusion. This has been due, it is suggested, not only to the patience of President White and the missionary members of the staff, but also to the wisdom of the Chinese members of the faculty and board of managers. The missionaries have looked to trustworthy Chinese lead-

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ers for advice, and though labor troubles and other difficulties have often threatened, it is reported that the college will undoubtedly open its doors this month, and with a large enrollment of students. This is one of the very few colleges in all China which has continued with normal enrollment during the past two years. Report comes that Dr. John Y. Lee, a highly educated and experienced Chinese Baptist, has recently been elected president of the college and it is believed he will accept the responsibility long borne by Dr. White.

### One-Day Conventions During October

The Disciples will hold a series of 152 one-day missionary conventions, October 10 to 21. Last year at a similar series the total attendance was more than 50,000. The United Christian missionary society sponsors these conventions, but state missions and the board of education will have places on the program.

### Episcopalians in Great Service To Chicago's West Side

Bishop Charles P. Anderson, of Chicago, reports that more than 25,000 persons were served during the past year by the Episcopal city missions board staff, under Rev. John F. Plummer, pastor of the Church of the Epiphany. Nineteen public and semipublic institutions and hospitals are served by the staff of clergy and deaconesses, according to the report. As an example of what can be done in this missionary district, Dr. Plummer points to the accomplishments of his staff

during the year. Approximately 1,000 services were conducted in various institutions; the attendance at these services was more than 24,000; the staff conducted 116 classes of instruction along various lines, with a total enrollment of 2,348. Approximately 27,000 personal calls were made in the institutions and outside.

### The Friends Consider Their Obligation to India

Under the title, "The Impact of Civilizations," in the world outlook section of the Friend (London) for last month, Shoran S. Singha mentions three distinct

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pieces of service that the Quakers can render India. He says: "A rushing Englishman, always on the move, with so many things to do, cannot impress the Indian mystic or thinker. 'Thou art troubled about many things, but Mary hath chosen the better part.' It is this better part which Quakers can offer to a distracted India today." Mr. Singha specifies three possible services the Friends can render: the proclamation of the message of international friendship; testimony as to the absurdity and futility of armed force; and the ministry of personal religion.

#### Palestine Cave Reveals Ancient Christian Art

D. J. Chitty, of New College, Oxford, has discovered a cave in the desert about ten miles east of Jerusalem, and in it was found what is believed to be the oldest extant specimen of Christian pictorial art in Palestine. The cave is said to be that of the fifth century hermit Theoctistus; its interior has been fashioned into a church, with mosaic floor and frescoes representing the virgin Mary, the crucifixion and a group of saints.

#### Manchester, England, Bans Sunday Baseball and Cinemas

An exchange reports that a controversy has been raging in Manchester, England on the subjects of Sunday baseball and motion pictures. The question was finally submitted to a voluntary vote of the citizens. Ballot boxes were placed in the movie houses, churches and other public places. The result was a surprise that

Manchester newspapers regard as "staggering." On Sunday games in the city parks the vote stood: For, 23,609; against, 108,063. For opening cinema shows on Sunday, 30,018; against, 205,643. The Manchester News declares, "the people have spoken, and their prophets are confounded."

#### BOOKS RECEIVED

- The Inquisition from its Establishment to the Great Schism, by A. L. Maycock. Harper, \$4.00.  
The Joyous Friar, the Story of Fra Filippo Lippi, by A. J. Anderson. Stokes, \$3.00.  
History of American Foreign Relations, by Louis M. Sears. Crowell, \$3.50.  
Let's Go! An Epic of Youth and War, by Louis Felix Ranlett. Houghton Mifflin, \$2.50.  
An Introduction to the Study of the New Testament, by A. H. McNeile. Oxford University Press, \$6.50.  
English Synonyms Explained (new edition), by George Crabb. Crowell, \$2.50.  
The Southern Methodist Pulpit, 1927, edited by J. M. Rowland. Cokesbury Press, \$1.50.  
A Child's Thought of God, Religious Poems for Children, compiled by Esther A. Gillespie and Thomas Curtis Clark. Minton, Balch, \$1.50.  
The Missionary Education of Beginners, by Jessie Eleanor Moore. Missionary Education movement, \$1.00.  
Our Japanese Friends, by Ruth Isabel Seabury. Friendship Press, \$75.  
Thomas Love Peacock (English Men of Letters series), by J. B. Priestley. Macmillan, \$1.25.  
Wonder Tales from Pirate Isles, by Frances Jenkins Olcott. Longmans, \$2.00.  
Canute Whistlewinks, by Zacharias Topelius. Longmans, \$2.50.  
The Philosophy of Religion, by Joseph P. MacCarthy. Published by the author.  
Reality in Religion, by Gilbert T. Rowe. Cokesbury, \$1.75.  
The Magic Pawnshop, by Rachel Field. Dutton, \$2.00.  
Goose Towne Tales, by Alice Lawton. Crowell, \$2.00.

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The advent of the big popular magazines with their attractive exterior and more or less sensational contents was the signal for advertisers to develop publicity campaigns on a scale hitherto unknown. The success of the original advertisers in the religious field had actually pointed the way to other manufacturers and producers to a land of golden opportunity. Strange to say, however, the medium which had already proven itself as a tremendous factor, if not the greatest power, in reaching the "key" homes of the country, had gradually become ignored by the advertising world it inspired—if it did not wholly create.

In their haste to reap the biggest harvest in the shortest and easiest way, general advertisers had gradually reduced, or eliminated entirely, their ad-

vertising from the religious press, flocking almost in a body to "intensified" fields. The lure of big circulations has caused them to sacrifice an essential element of all successful advertising, viz., *prominence*. The consequence to the religious press has been all but disastrous, but the remarkable loyalty of their readers may be seen in the way they have stuck to their papers through thick and thin, even creating in some cases substantial endowments to insure the continuance of their treasured journals, because of the service which they render to the homes and the higher life of the people. That national advertisers are also now recognizing that general magazine advertising is not alone the solution of their problem, and that "flock" advertising can be, and is being, overdone, is evident on all sides. One expert advertiser places the waste in this field as high as ninety-five per cent. Walter P. Chrysler is quoted as recently saying: "I still believe that advertising can be a terrific economic waste."

To this statement, every advertiser who is obliged to go through, sometimes, one hundred pages or more of advertising to find out whether his own announcement has been inserted, will readily assent. The new religious press unit not only offers to national advertisers an almost undeveloped field, but it safely guarantees that its advertising pages are read and carefully noted by loyal subscribers to whom each issue of their favorite religious paper comes as a distinct message. The full-page announcements that appear from time to time in its columns have a prominence and a dominating character that must be recognized.

To the advertiser's argument, "I haven't time to bother with small circulation"—(the greatest objection to using these old standards in the religious field) the Associated Religious Publications should be a logical and forcible answer. The circulation, running into millions, either among the weeklies or monthlies, now may be purchased through one stroke of the pen. A highly important experiment is now ready for a trial by advertisers who can meet the test of high ethical standards and service.



## Associated Religious Publications

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